SUGGESTION

"Man's whole education is the result of Suggestion."

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SUGGESTIVE TREATMENT OF CHILDREN.

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"Can young children receive benefit from Suggestive Therapeutic treatment?" is a question I am frequently asked.

Children over seven years of age respond remarkably to suggestive treatment, and younger children can be reached by suggestions given through the parents. At another time I will take up the subject of the treatment of infants and very young children, but shall confine my remarks for the present to the treatment of children over seven years of age.

The impressions of childhood are very lasting, and, if every child could receive a course of suggestive treatment from a competent suggestionist, it would result in a marked mental, moral and physical uplifting of the race.

New lines of thought and new habits can be formed in children with the greatest ease, through suggestive treatment, and a remarkable physical improvement invariably follows the directing of the little patient's attention to the rules of health. In fact, these rules become axioms with him that will be adhered to faithfully for the balance of his life.

No child can ever forget his course of suggestive treatment, nor what was said to him during the treatment. The treatment makes as great, if not greater and more lasting, impression upon him than "his first circus"; the very novelty of the treatment serving to heighten the impressions.

I do not advise using suggestion alone in treating acute troubles such as scarlet fever, measles, diphtheria, croup, etc., although properly directed suggestions will do much to comfort and control the little sufferer even under these conditions. But there is no treatment like suggestion to build up a child who is constantly in poor health, and in consequence of his poor health open to the inroads of every sort of trouble peculiar to children. I see thousands of these sickly children around me who will probably have to go through many sieges of sickness before reaching manhood, which could be avoided if they were given a good start by having thoughts of health and strength, and the requirements for health and strength, drilled into their minds so nothing could efface them. This can be done easier by suggestive treatment than by any other method. A child whose habits of living and health thoughts have been drilled into him

through suggestion is seldom open to the inroads of disease of any nature, and his chances of coming uninterruptedly into strong, healthy manhood are greatly enhanced.

I have treated many of these sickly children in private and clinical practice, and I speak from experience when I say that, as a rule, they respond to the treatment more readily than adults. The reason for this lies in the fact that a child's impressions and thoughts are limited in scope, compared with the thoughts and impressions of an adult; he has less to think about, fewer auto-suggestions to overcome, and the suggestive treatment marks an epoch in his life that is always remembered and makes a powerful impression for good at the time. Besides, under favorable conditions, there is a greater tendency to recuperation in a child than in an adult who has suffered with chronic troubles for years and whose mind has been filled with thoughts of fear and disease. You can make a child what you will him to be, mentally and physically, by properly directed suggestions. For this reason it would prove a boon to future generations and would empty our reform schools, jails and asylums, if every parent could be taught the value of studying and applying the law of suggestion for the mental and physical benefit of their children.

I always insist that a parent, or someone with whom the child is constantly associated, accompany the child for the first few treatments. This is done to insure the carrying out of the suggestions at home, while correct habits of life and thought are being formed. Once the correct habits are established they will always be practiced, for the suggestions given to a child during his course of treatment become his own thoughts, and he finds it easier to follow them than to do otherwise. In fact, if for any reason he is forced to change his habits formed by the suggestive treatment, he becomes aware that something has gone wrong, and the suggestions previously given arouse within his mind, in the form of auto-suggestions, and prompt him to insist that he be allowed to follow their promptings.

A course in suggestive treatment proves of great value even to children in good health, for they will follow these suggestions intelligently for the balance of their lives and will always feel their promptings, whereas a child who has unconsciously absorbed correct habits of living and thinking from his parents or guardians is liable, at any time, to be led unconsciously into incorrect or improper habits.

How often our actions have been influenced by suggestions such as the following, made to us in childhood: "A stitch in time saves nine," "Cleanliness is next to Godliness,"

"When e'er a duty waits for thee,
With some judgment view it.
Never idly wish it done,
Begin at once to do it."

What an important part these and other little sayings have played in our lives. How often they have prompted us, even if we have not always followed their promptings. What would we have done without them?

Think of the influence these little sayings have played in our lives, and we can then form some idea of the beneficial effects that follow a carefully planned suggestive treatment if properly administered to a child. He can be made strong, brave and fearless, with the polish of a courtier

and a code of ethics that will make him a man among men.

It requires tact to treat children. They must look forward to the treatment with pleasure and it must be made one of the events of their lives. I always make the suggestions very simple and, when possible, shape some of them into rhymes. Patience, kindness and gentleness are required and I generally have something apart from the treatment to interest the child, so that he looks forward to coming for each treatment, and is sorry when the treatments are over. For instance, I may give him a typewriting machine to practice on, or I may do one or two slight of hand tricks at every treatment—anything to keep him amused and interested during his course of treatments.

It does not take long for the suggestions to influence a child. One mother told me that after the third time I had treated her little girl, who was six years old, she found her in the nursery treating her dolls in turn, exactly as I had treated her, and repeating the suggestions word for word, even using the same inflections of voice.

I have seen children who were weak, sickly, fretful and backward, become strong, healthy, happy and bright after a few weeks' stimulating and encouraging suggestive treatment.

The child should be drilled in the proper methods of partaking of the life essentials, in order to build him up physically, and, if it is desired to develop any special trait of character, this special trait must be emphasized in the suggestions given, and both operator and parent should tell the child stories of heroes in whom the trait is specially prominent. These stories, coupled with the suggestive treatment, soon bring about the desired results.

In concluding I must emphasize, again, the necessity for securing the intelligent co-operation of the parent or guardian, for while the child spends the greater part of the day under their supervision and they can see that the suggestions are repeated and carried out, the suggestionist sees him but a few minutes at a time with intervals of a day or two.

Frequently the parent requires treatment more than the child, and strict attention should be paid to circumventing this important drawback.

One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

A habit of looking for the best in everybody, and of saying kindly instead of unkindly things about them, strengthens the character, elevates the ideals, and tends to produce happiness. It also helps to create friends. We like to be with those who see the divine side of us, who see our possibilities, who do not dwell upon the dark side of our life, but upon the bright side. This is the office of a true friend, to help us discover our noblest selves.

—*Exchange.*

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.—*Beecher.*

SUGGESTIVE REMINISCENCES.

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There is a power in the healing art which is far superior to that which comes from the mere administration of drugs. This has been felt if not acknowledged in all ages of the world, and we find its history written on the pages of the past.

This law, as law it is, has never been so well understood as now, and as a result it has been more or less neglected, misinterpreted and abused. Looking back over the history of the advancement of science, it is pitiful, and at the same time amusing, to note the frantic efforts of a large army of poorly educated beings—would-be scientists—who stamp their little smattering of knowledge as the ultimatum of truth, and defy the entrance of new ideas conflicting with their fossilized theories. These are not the true scientists, but the enemies who oppose the progress of mankind. The only satisfaction we have in their existence is the knowledge that truth grows strong from resistance. The vague knowledge that has always existed in regard to the power of suggestion, the mystery that shrouds the law governing the influence of one mind over another, partially accounts for the opposition that has met every effort to recognize the existence of such a law, or formulate its working.

The semi-scientific world has scornfully ignored it, while the ignorant have, with glowing imaginations often clothed it with most phantastic impossibilities. And yet it is there. It is a fact. We cannot deny it. Back through the centuries we mark everywhere the leaders of men. They were not always in the literal sense educated; they had not always artificially trained intellects, but they were often natural, and possessed that subtle something enabling them to speak and thrill their followers with that enthusiasm which led them to irresistible victory.

Faith, hope and expectancy, are the great inspirations of the human soul. Without these there is no progress, no achievement, no great reward. He who possesses the ability to arouse these in the multitude, holds in his grasp a mighty power.

The capacity for human endeavor varies in each individual. We note that through physical effort some men may hurl projectiles with greater force than others. This same analogy we find running through the psychic law. Some are more powerful suggestors than others, more capable of arousing faith and expectancy, and thus bringing all the energies of the individual to bear upon one issue. Among these are the great leaders who have moved the world, led the revolutions of thought and action, and changed the destiny of race and nations.

We are all like corks floating on an ocean of thought and swayed by every tide and wave that strikes us. If we study the movements of these tides and act in harmony with these psychic laws along the lines of scientific truth, the world will follow where we lead.

We do not always recognize it, but it

is true that the mind governs physical life. Every day, every hour of the day, every cell that enters into the composition of our bodies is enlarged, contracted or moved by the impulses of thought, that originate from the higher convolutions of the brain, formulated by suggestions received from our environment.

Digestion, appetite, circulation of the blood, secretion, excretion, strength, nutrition, all, every one of these, are influenced by what we think. We may be sitting at the banquet, rosy with health and full of the joy of life, when suddenly in the midst of the feast the tidings reach us of some awful calamity, affecting a loved one. In an instant the desire for food is gone, the florid face becomes pallid, the rounded cheek is sunken, the sparkling eye is dimmed, the erect form is bowed, the entire sympathetic nervous system is storm-swept, and the tide of health for the time, is turned toward the rocks and whirlpool of disease. This may continue, and if the constitution be not originally strong, it may lead to a complete invalidism or death. We doctors may give the disease a name, but the truth is that the force of suggestion from the evil tidings by deranging nutrition, disturbed the life forces, and lead to the destruction of the body.

But let us suppose that in the midst of this depression from evil news the message is contradicted. It is not true; the accident did not occur. Instantly the form is erect, the eye brightens, the color returns to the cheek, the pallor is followed by the rosy hue of health, every gland in the body renews its function, nature calls for food and drink, and the feast is renewed. Every cell expands again with life, and suggestion leads us once more to the fountain of health.

Can any one view this picture and say the mind does not control the physical health?

Worry is the rust that corrodes the body and soul. Back of nine-tenths of the diseases that afflict humanity, no matter what names of "learned length" we may give them, we have resting the burden of a troubled spirit or an outraged conscience. Man must live in harmony with his ideals. In so far as he fails in this, to that extent does he obstruct his physical life.

The entire nutrition of the body is under control of the nervous system. When the mind is happy, tranquil and at peace, the functions of the body are perfectly performed, and we have health. In the contrary condition we have disease, or a diminished resistance to disease. In most diseases we may trace the physical lesion back to the corpuscular element of the blood. Here is the beginning of the life cell from which the body is constructed. Here are the corpuscles, the lucocytes—millions of them—the standing army of the body. When a lesion occurs, when a wound is produced, they form by legions to repair the breach. When a poison enters the system, when the body is invaded by some foreign foe, some destructive bacillus, then this army of lucocytes is marshaled to defend the fortress of life and expel the intruder. If this army is sufficiently numerous and well equipped the enemy is routed and health is restored. Otherwise we have disease and death.

The manufacture of these corpuscles is largely influenced by the mental attitude of the individual. Depression of the spirits diminishes them, while happiness promotes them. This is why one nurse is more successful than another. One by suggestive force lifts the patient up

through hope, increasing cell growth, while the other destroys hope, diminishes the corpuscular elements of the blood, and leads the patient to disease or death. This is no fancy picture, but truth. I would say to every young physician, if you would wish to have great and world wide success, seize these forces of the mind, chain them to your car of progress, and they will yield you a rich reward.

If then the mental attitude has so much to do with recovery from disease, it must be admitted that it is just and proper that the physician should look deeply into the train of thought that directs his patient. It is legitimate, yes necessary, to inspire faith. In general, how little we can accomplish if the patient have not faith. Every medical man has felt this instinctively, and realized the necessity for surrounding his patient with influences that work in harmony with his will.

What trouble, discord and harm to the patient are often worked by the utterances of some ignorant, treacherous nurse, some gossipy old woman, or the sly insinuations of some jealous medical brother. Often under such circumstances the case resolves itself into a real psychic battle, waged between the suggestive power of a noble souled physician, who fights to combat the disease with one hand, while with the other he endeavors to sweep away the poison distilled by these serpents who so frequently creep into the sick chamber.

When the physical frame is reduced by disease, the mind is much more easily influenced by suggestion. Every movement, every look or whisper, every passing sound or sight is taken up by the organs of sense, carried to the judicial forum of the cerebrum, decided upon either consciously or unconsciously, and then sent out by wave impulses through the great sympathetic nervous system, to work harm or good, in every organ and tissue of the body.

Viewing the invalid in this light, seeing him before us a bundle of pulsating, quivering and impressionable nerve centers, is it any wonder that often we hear of those sudden and wonderful cures which we call "miraculous"?

In the sudden rush of joy from tidings that fill the soul with rapture, or from an overflowing happiness from religious-ecstasy, can we not conceive that there are certain pathological states in which the secretions suddenly renewed, the capillary blood vessels unlocked, and the entire nervous system swept by a revivifying influence, that the invalid might literally "take up his bed and walk"? Such occurrences are easily explained through the working of the law of suggestion.

Every physician knows how easily the mind may be led into healthy habits of thought, or conversely into channels of disease. Not only is this accomplished by external suggestion, but the patient himself, through auto-suggestion, may bring about the same results. If the mind is thoroughly aroused or impressed that a certain action is expected from a remedy, no matter what the normal tendency of the medicine may be, it is liable to be inclined in the direction of the patient's expectancy. An old Irish lady patient of mine consulted me for an ailment which I found to be malarial. I gave her bisulphate of quinine and ferrocyanide of iron, in capsules. Of course these capsules were of a bright blue color. I was in a great hurry when I wrote the prescription, and did not impress her as to what action she might expect. In a week she returned with her "Irish" fully aroused. She had

taken only two doses of the medicine. To my inquiry, she replied, "a divil a bit more would I take. Whatever did ye give me blue mass fur? Just look at me poor mouth. Ye'z have salavated me to dith!" On examination I found her to be suffering from what had every appearance of salivation. Some years before she had been salivated, and thinking my capsules were blue mass, she naturally looked for the effect she had before. Her expectancy aroused by suggestion, was fully realized. It is needless to say that it required a large part of my suggestive power to turn the tide in another direction.

Suggestion like electricity, is most easily made along the lines of least resistance. Here as in everything else, if we wish results we must have law, harmony and purpose. He who makes a suggestion must first possess his own soul with the consciousness of truth; otherwise, he will fail. Falsehood and evil are short lived, impotent, and will die, while truth is all powerful and everlasting. Hence the physician must look ahead and see the ultimate truth of his assertions before he can hope to lead the sick man successfully to the goal of health.

During a week's absence from the city a lady, who had previously been my patient, was taken ill. She had called three different physicians. On my return I was summoned at eleven o'clock at night. I found her with a slight fever, severe headache, coated tongue, very restless and without sleep for several nights. She had taken many doses of chloral, morphia and other opiates. Her constant cry was "give me sleep, give me sleep." I ordered one grain of calomel and two grains of bi-carbonate of soda, in one powder, and said, "As soon as this powder comes from the druggist, take it, turn on your right side, close your eyes, count one hundred, and you will sleep like a baby." To encourage her that this was a sleeping draught seems like an error, but not so; it was truth. It was what she required to counteract the acidity of the stomach, unlock the secretions, etc. It was an indirect sleeping potion. She did not require a direct sleep producing remedy. But I do not think she would have slept without the suggestion. She took the powder and slept eight hours without waking. Many times since she has requested me to give her the name of the "wonderful powder"; but I have kept the secret, and replied, "powerful drugs must not be tampered with."

My father was a physician. I was in his office one day when a long, lank, lean, nervous Missourian came in, sallow and hollow-eyed from months and years of tussle with the "ager." I listened with boyish wonder to his tale of woe, how for many months, every other day, rain or shine, Sunday and week days, precisely at half-past twelve, he would have his chill. He had consulted many doctors, had consumed much quinine and whisky, but still it followed him like a Nemesis. All the habits of his daily life had been conformed to this crisis which was looked for and came promptly to a minute every alternate day. He looked upon it as his fate, but as a last resort, concluded to try the new doctor. My father prescribed for him and they sat talking. It was then a few minutes after twelve o'clock. I was interested. I hoped he would remain until the time for the chill so I could see the "fun." Then I wondered what he would do if he did not really know the correct time. Unobserved I climbed upon a chair and turned the clock hands to one minute of one o'clock. Then I waited.

The clock struck. He jumped to his feet with an exclamation. Miraculous! The time for his chill had passed. My father had given him a dose of medicine, and he was profuse in his praise of the wonderful drug which had so suddenly cured him. He remained until after his "chill time"; but the chill did not come. He was cured. His disease had become a habit of mind. I confessed my boyish prank to my father, but he still maintained his medicine had done the work. I am convinced to this day that I cured the patient myself by changing the time, and so breaking the rhythmical force of expectancy.

As previously stated, suggestion to be lasting and effectual, must be along the lines of scientific truth. No man can be a perpetual liar and succeed. Neither can he successfully convince others of what he does not believe himself. Every man, in every business calling or profession in life, who desires to make permanent progress, must first stand upon the platform of truth. Then, possessed by a conscious power of right, his utterances have a weight and strength that sends conviction. There is no situation in life where suggestion plays a more important role than in the life of a physician. The invalid, reduced in physical strength, becomes more capable of receiving suggestion, and a medical man should understand how to lead him to the hill of hope. It is necessary to inspire faith. It is the great secret of the healing art. Without it we are almost powerless, so far as great success is concerned. Sages and seers throughout all ages have advocated it. Christ himself taught it. He applied the ointment made of clay to the blind man's eyes, but he also bade him show his faith by journeying to the pool to bathe.

After astounding distant lands and cities with his miracles, he returned to his own country, but could accomplish but little "because of their unbelief." How many a young physician has felt this want of faith in his village home.

As a physician I believe thoroughly in my profession. I glory in the march of science and have no patience with the wild-eyed fanatic who lies upon his back and prays for the ravens to come and feed him. An exclusive reliance upon faith with rejection of physical means is blasphemy. Crude materialism is bad, but "faith without works is dead." In many circumstances medicine is quite as essential to the cure of disease as food is to relieve hunger. With the application of proper remedies combined with faith, hope and expectancy, aroused by suggestion, we have the rounded, complete and perfect action. While groping our way along the pathway of science let us have faith.

Let us not be puffed up with pride. With all our boasted wisdom we are yet as children, and the ages to come will smile at our conceit. How well we rmember the good old doctor of our childhood. He was wise. His dictum was law, and yet in many instances, what a blessed old humbug he was. Today, if we followed his teachings we should be liable for manslaughter. Generations yet unborn will burst into peals of laughter over some of the medical mixtures of the nineteenth century. We have gone far along the materialistic line and made many useful discoveries. We have laid the foundation for a great future. But we have sadly neglected a study of the psychic law, and in doing this we have almost forgotten to cure the patient. He feels this neglect and is turning to others for comfort. Let us not lose confidence in our ability to

relieve his suffering. The world feels our skepticism. It needs words of encouragement and hope as much as it requires pills, powders and potions. Let us not get so high on the pinnacle of scientific conceit that we cannot believe in ourselves. This loss of faith is largely responsible for the growth of Dowieism, Christian Science, and other monstrosities. The world must have hope. While hunting a name for the bacillus and pursuing scientific research, let us not forget how to heal the sick. Let us not be boastful of our knowledge. We are making grand scientific progress, but there is a great undiscovered country yet unexplored. Those who follow in our footsteps will see our weaknesses and deficiencies. We have our antiseptics, antitoxines, and rare surgical skill, but it is possible that future generations may lay these aside as the playthings of children. The wildest dreams of the imagination cannot picture the possible future of medical science. The deaf may hear, the blind see, the lame walk, millions of bacilli be swept away in an instant by a flash of the electric wave, or even the inanimate be revived by the thrill of suggestion, through transmitted thought.

GRANDMA'S "MODEL BOY."

MRS. ESTELLE M. AMORY, 1502 HIGH ST., DES MOINES, IA.

"I tell you, I believe Teddy is one of the very best boys in the town. I'm not a bit afraid of his being spoiled by being in the city."

This was the reply of Mrs. Watkins to my inquiry if she did not think her grandson would be better off on the farm with his parents, than in the midst of so many unwholesome influences—for the grandparents did not live in the best part of the city.

The good woman added: "Teddy never thinks of going outside the yard without asking, and when I tell him what time to come home, why, he wouldn't *dare* to stay later. Why, I've made him believe I'd have the police after him and I'd break a chair over his head if he did. Oh, I tell you there are few boys as model as Teddy."

Perhaps the reader will infer from the "strong" language of this woman that she was from the decidedly lower strata of society, but she was not. Mrs. Watkins was a fairly educated lady, active member of the church and philanthropic organizations and with a very warm, responsive heart, but—well, let us search for the cause of the incongruity that this language reveals.

Teddy was Mrs. Watkins' only grandson, born under her own roof, and, being sickly from birth, she had nursed and cared for him more than had his mother; in fact, he had spent most of his life with her—some fifteen years—though he was so undersized and undeveloped looking that no one would suppose him more than eleven.

While we are sure of the good grand-

mother's love, we are equally certain it was neither an intelligent nor wise love. It was a love that found its chief expression in *anxiety* as to Teddy's welfare—physical, moral and religious—in a *censorship* over his every act, no matter how trifling. Thus was Teddy reared, and handicapped by what the dear but ignorant grandmother supposed was his surest safety and greatest blessing. Indeed, her anxiety had so increased with Teddy's "delicateness" of body and the stronger temptations of the street for him, that, though a Christian, by some unconscious (let us believe) slight-of-hand reasoning, she felt no hesitation in using *any means* that would keep him under her *control.*

"But how much longer," I felt like asking Mrs. Watkins, "do you think you can hold on to Teddy by fear of the police and your breaking a chair over his head? When he learns of your deception in this, outgrows this myth, what will be your next resort?

"He has learned the first lesson in controlling himself, for you have done it for him without reserve. He has never exercised his own judgment in any matter and learned by his mistakes. He can no more *stand alone* mentally or morally than a babe, and he is practically hypnotized—paralyzed—by your fear and apprehensiveness for him.

"Yes, Mrs. Watkins, Teddy may seem to you to be a model boy, but he has no more power to meet and face the world, to battle and overcome than the model figure in the clothier's window—like it, though perfect to the eye, he is but a 'model' automaton."

Of course I did *not* say this to good Mrs. Watkins, though I felt so much like it, but I thought about it so hard it has finally materialized into an object lesson for the readers of SUGGESTION'S Family Circle.

Mosquitos and Malaria.

Press dispatches from Japan state that remarkable results have been obtained relative to the mode of infection in malarial disease by experiments conducted by the Japanese military authorities in Formosa. A battalion of soldiers, completely protected from mosquitos for 161 days during the malarial season escaped the disease entirely, whereas there were 259 cases of malaria in an unprotected battalion in the same place and during the same length of time. These results, if correctly quoted, confirm in a most conclusive way the fact that malaria can be transmitted only by means of the mosquito, and call for the establishment of organized effort for the extermination of these annoying and pestiferous insects in malarial localities. That such a comprehensive test, so valuable in its results, should be carried out by the Japanese is evidence of acquaintance with, and interest in, the latest advances of medical science.—*Medical Record.*

Every Day's Work.

In the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied, if I am going to do the things for which I exist and for which I was brought into the world? Or have I been made for this, to lie in the bedclothes and keep myself warm? But this is more pleasant. Dost thou exist then to take thy pleasure, and not at all for action or exertion?—*Marcus Aurelius.*

HAPPINESS.

(Continued.)

S. F. MEACHEAM, M. D., OAKLAND, CALF.

We are now considering the three essentials of happiness, as I see them; that is, Individualization, Self-Control and Freedom. As I see the matter, no permanent happiness is possible without these elements. We will, in this article, give a few hints about the relation of Self-Control to Happiness. I wish it remembered that we are not endeavoring to give an account of self-control from a psychological standpoint, its relation to happiness alone being our aim.

I shall not enter into the question as to what the self is, taking it for granted that none are so skeptical as to deny the existence of the self, and that is all that we are interested in here. Given the existence of the self, the question arises, "Can this self exert a control over its own actions, or must they be controlled from without?"

The Materialist has no right whatever to talk of self-control, for if he is correct as to his theory of the Universe, then no such thing as self-controlled action is possible. Choice cannot be possible in any ordinary conception of the term. Extrinsic control is alone possible in any such theory. I am well aware that all Materialists do not so think, but they have an idea of matter and force that are not in harmony with the usual conceptions of things, and it is materialism as ordinarily known that I am speaking of now. I do not wish to be understood as meaning that a Materialist cannot be happy, but it is well to remember that if I really have the power to choose, then no theory whatever can entirely rob me of its benefits, however much it may, under certain circumstances, curtail my exercise of that power. I always act according to my character, not simply according to my belief about my character. The paralyzing effects come in when the question of changing the character to some other type is faced. If I do not believe such a change can be brought about from within, then I will not undertake such change voluntarily. The fact is, however, that most Materialists are such in theory only, and in practice exercise all the control possible, uninfluenced by their theory, which is held loosely only, not having become a portion of their permanent characters.

It is well to keep ever in mind that the vast difference between actual and available knowledge is often the correct explanation of many wise men doing seemingly ignorant things, and it also explains how a theory may be really believd in by a party whose real character and conduct are influenced by quite another class of knowledge which is dominant and available, thus shutting out the theory and its possible effects; consequently a Materialist in theory may really live and act as only an individual possessed of choice can do. So a Mental Scientist may live the life of one who really believes in hereditary slavery or slavery to circumstances. So a Religionist in theory may live the life of a devil. In all

examinations of self-control that are to have any practical character, this difference between actual and available knowledge must be ever kept in mind.

Actual knowledge is what I really know, while available knowledge is only that portion of actual knowledge that I can hold in my self-conscious mind at one time. It is this latter, and not the former, that really controls conduct. I can choose only from what I have consciously in mind at the time I am forced or wish to make the choice.

In this article I am not going to add to the list of those who are daily giving recipes for immediate self-mastery. One person tells us that fear can be torn up by the roots and thrown out of the mind as you would a weed. I am not going to deny his experience. I only claim to know my own and the confessed experience of others. I am free to confess that such has not been my case. I have never gotten rid of any bad habits or cultivated any good one save by the slow process of growth. Every other person is a marionette to me. I can only see the antics of the figure, while the puller of the strings is forever hidden from my view. I see my own body cut just such, or at least quite similar, didos, and I infer that the mover of the other figure feels *just as I do under like circumstances.* While I am willing to admit that a similarity exists, I am quite certain that nothing approaching identity can exist, as our characters cannot be alike, and remember, always, that this alone determines conduct.

If I were to judge from my own viewpoint and state candidly just how most people I have met who make such great claims effect me, I must say that some of the biggest cowards I have ever met are among these who claimed to have banished *fear,* but as I only know how they act and do not know how they feel, I am not going to say, save that *I am afraid when I act as they do.* But I am reasonably certain that one can grow *toward* self-control or *away* from it; according to the direction of the growing character.

I am going to *assume* choice as a possibility. If this is possible, then by choosing I can determine the direction of growth. Remember, though, that I can choose only from what is in my mind. Put more in the mind and the range of knowledge is thus widened. From a physiological standpoint we have two classes of actions, involuntary and voluntary. The latter are said to be under the influence of my will.

Almost every one will admit that I can, to a limited degree, control my actions. Many who freely admit this, claim at the same time that we cannot control our feelings or thoughts. This, however, is not true to me. To control my own actions I am forced to control that segment of my mind that terminates in those actions. If I am at any time unable to control the feeling or thought I cannot at that time prevent the action growing out of it. I am not now speaking of throwing the thought or feeling bodily out of the mind, but simply of the ability of so modifying it as to change conduct. It seems to take a certain degree or intensity of feeling or thought to be able to move the body into perceptible action. I may, therefore, be able to prevent action and not be able to entirely eradicate the feeling. At least I know this is true in my own case.

Take fear as an example. I can, under most circumstances, keep from acting

afraid. This does not, in my case, at least, mean that all the feeling of fear is gone, but surely some of it is, or I would act afraid, as voluntary action springs from thought. If I can to any degree whatever modify my acting afraid, I can to that degree, then, modify the emotion of fear. We all believe that control of voluntary action can be increased by practice, hence we can by practice grow closer and closer to a fearless state of mind. What is true of fear is true of all other states of mind, both undesirable and desirable. It would seem, then, that a good place to commence to learn self-control, so as to increase our chances of happiness is with the actions constituting daily life. Most of us have enough work here to last us for some time to come, without running into metaphysical fogs after strange gods. Remember that all this is mind control, for to me, all action is intelligent action, and any control is intelligent control.

Learn to keep the breathing, eating, drinking, talking, walking, etc., under control and you will have accomplished what most of us are still searching diligently for, and will have gone far toward settling mental control, for, the body is a mental product.

But, says some one, what has all this to do with happiness? Well, everything. As thought leads to action, so does action awaken thought, or give rise to the necessity of further thought, so that all bodily control means mental control, which is clearly necessary to happiness, that is to have any permanent character.

Self-control does not mean control of the other fellow. Let the other fellow alone. He has his own tasks which he alone can perform and no matter what we may dream about the matter, any attempt to perform the tasks of another can result in nothing but failure ultimately, no matter what the immediate seeming may be. Let the other fellow alone. *Teach,* if you can, but leave force to others who know less of matters mental. *Commence where you are with the tasks at hand* and learn to control speech and act there, before you cry for the other worlds, and if my own experience is any way similar to what will befall others, they will not soon be running away from home. I, at least, am still quite busy with my own affairs in this line and have no occasion to repine the scarcity of work.

Don't think it necessary to desert your own wife, turn your own children into the street, and find other friends and companions, as too many who are writing and seeking along these lines seem to think necessary. To run away from a hard job is weakness, not strength. The devil is but a punching bag to develop strength on. It really matters but little where you hang your punching bag, much less, at least, than how you use it when you do use it.

Any one can be calm and composed when no occasion exists to be otherwise. A smooth sea never tests the sailor's nerve. A perfect wife and angelic friends would never develop the capacity to get along with a "rough house," nor to quell a mob, nor to understand and aid the weak and erring. And, in fact, we must travel more widely than most of us are able to do to keep ourselves thus favorably surrounded. Let the other fellow alone, no matter who he may be, though a member of your own household. Tend to your own conduct as it grows out of these very surroundings and you will not only have plenty to do, but will soon see an improvement in those with whom you come in

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contact. Remember that you do not know the real men and women around you, but your opinion of them, and that as you control your own acts, and hence mind, you are changing your mind, your opinions, and the glasses through which you view the world are all this time changing too, so that possibly the change is in you and not the environing circumstances, but no matter, it amounts to the same thing to you, and see, you are tending to your own affairs, hence all is changed.

Commence at home. Don't look for it outside where there is nothing to do but to come in and take possession. You will not find it there. You cannot *run* into it. You must *work* into it. Commence by controlling your voluntary thinking and the rest of the body will in time fall into line. Too simple is it? Well, try it. I have not found it so. Try it.

Happiness is along this road—and no other. Too many are always talking of control of the body being external work only, forgetting that no control of body is possible without mental control. The body and mind are correspondences, they are two sides of one thing, one in object, end, and aim at least. There is but one substance, one life, one mind, and one object—happiness; and self-control is one essential. So commence and grow daily toward it.

(Continued.)

CASE OF PHTHISIOPHOBIA CURED BY SUGGESTION.

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To those who see much sickness, it is well known that the imagination, when uncontrolled by reason or common sense, frequently produces much and useless suffering. There is hardly a disease, known to medical science, which cannot be rendered worse or which cannot be simulated, at least as far as symptoms are concerned, by the unwholesome activity or habit of the imagination. Daily, the practitioner of medicine sees patients with all sorts of subjective, and even objective, symptoms due to disturbances of physiological functions engendered solely by a malefic imagination.

These sufferers from imagined diseases, or *malades imaginaires,* often anemic and emaciated, these hypochondriacs, need careful treatment. It is a mistake to think that patients of this class of sufferers are ever benefited by derision. Derision only increases their suffering and leads them to the conclusion that doctors do not understand their case or that medical science is a delusion and a snare. I have often been amused by the opinions of this class of patients, concerning doctors in general, and by the strange and fantastical theories of disease, or diseases, which most of them formulate.

As these patients have usually tried many doctors and healers—some, who are practicing the different schools of medicine, and others, who are employing ex-

*Note—Reported by permission of patient and his physician.

clusive systems of therapeutics only or some sort of therapeutic anachronism; as they have consumed large quantities of proprietary mixtures, mineral waters and all kinds of concoctions called patent medicine; and as they have been followers of many or every fad and users of all sorts of mechanical or other devices claimed to make all healthy and practically young again, they are certain that their theories and opinions are well founded. While their theories and opinions are merely so much useless verbiage, still a knowledge of these and of their *autodiagnoses* is often of service for instituting the successful management of their complaints.

Disease and suffering, which are solely the results of malefic imaginations, are more common than is generally supposed. While in some cases the patients are alone responsible for the presence and persistence of the imagined diseases and suffering which they cause by imitating the symptoms of others, it is found that in the majority of cases the distress is due to adverse or unfriendly suggestions—adverse suggestions sometimes contained in newspaper articles and advertisements, in quack literature and the like and sometimes given verbally to the patients by their friends or even by their medical advisers. It seems that few persons can read popular and technical books describing the symptoms and course of diseases with vague objective features, without imagining that they have some or all of them. Medical students, nurses and especially doctors frequently suffer in this way. How often do persons treat themselves for diseases which they haven't got or never had. Frequently they employ remedial measures of whose nature and of whose physiological and therapeutical effects they are totally ignorant.

I am against the popularization of the symptoms and course of functional diseases, of some intractable diseases and of some organic diseases, especially those without marked objective features, because most persons, especially when sick, are unphilosophical and are suggestible to a considerable degree. I consider it best in most cases of sickness not to mention the nature of a patient's complaint in his presence, except in a general and vague way. One need only state to a person complaining of pain in the abdomen, who is endowed with the average degree of suggestibility and who has heard or read of the vermiform appendix, of its inflammation and of all the ghost stories about it, that he is liable to appendicitis to make him become wretched in mind and have no peace until he is operated upon.

Many a person, who is physically and morally strong in prosperity, is weak in adversity. Speaking in simile, many a person who is proof against baneful effects usually arising from adverse or unfriendly suggestions during health, is highly susceptible to them when in ill-health. Words are but symbols for ideas; but there is no telling beforehand what baneful associations of ideas they may call into existence when they are unthinkingly uttered in the presence of sick or highly suggestible persons. The more confidence a patient has in a physician, the more careful must the latter be in his conversation and expressions in the presence of the former.

Recent graduates of medicine are prone to deliver lectures to patients and to relatives and attendants of the same upon the symptoms and course of diseases, if not upon treatment also. As a rule, this is not a wise policy for physicians to pur-

sue; for, it not only invites hysteria, phobia, neurasthenia, hypochondriasis, nervousness and the like in patients, but also tends to aggravate existing functional and organic disturbances. Further, it has a tendency to make the patients and their attendants disregard directions or it causes them to follow directions loosely and carelessly only. It makes many think they understand diseases and their management, and causes some to undertake the treatment of serious cases upon their own responsibility. Many physicians of the present time, because of unfamiliarity with or ignorance of the laws governing psychophysiological processes, do not use psychurgical remedies; in fact, in their enthusiasm over the study of bacterial, chemical and toxical processes, many physicians have overlooked entirely the possible baneful effects of unfriendly verbal suggestions and of the unwholesome suggestiveness of some acts and things.

Phobia, which may be defined as morbid fear, is one of the most distressing conditions which afflict mankind. In this condition, the patient has no peace of mind, always expects the worst and is continually seeking for symptoms, or signs, to confirm his suspicions. In this state of mind, impressions, however insufficient and inappropriate to arouse or foster fear-thoughts under ordinary conditions of mind, may cause such marked degrees and duration of physiological disturbances and such a disturbance of the WILL that the physical as well as the mental health of afflicted persons may be undermined, or they may be rendered unfit for the performance of life and social duties. For our purpose, the fear emotion and its baneful effects have been sufficiently detailed in a previous article, "Physiological Happiness," which see.

The patient, whose case I report this month, was referred to me for psychurgical treatment by another physician. This physician diagnosed the case as one of phthisiophobia. The history of the case and the result of treatment by formal Suggestion prove beyond a shadow of a doubt that this physician's diagnosis was the correct one. The history of the case and its treatment were as follows:

The patient, Mr. John L—g, age 22, was single and a plumber by occupation. His previous history shows that during childhood he had some of the diseases which commonly afflict children. He was a spoiled child. Otherwise there is nothing of importance in his previous history worthy to be mentioned in this connection. His family history shows no evidence of tubercular diseases in this or previous generations. I could get no history of any near relatives having any complaints suggestive of tuberculosis. His mother and three sisters are of a nervous disposition and very emotional. Two of the sisters have had repeated attacks of chorea. The complaint, for which he was sent to me for treatment, dated back about one year and a half and began suddenly while he was on the way home from a social ball. He stated that he danced considerably during the evening, but denied that he indulged too freely in alcoholic beverages and tobacco. He claimed he was perfectly well in every way before the evening of the said ball; and the testimony of his relatives seems to substantiate his claim.

On the way home from this social affair in company with acquaintances and while they were engaged in conversation concerning the recent untimely death from pulmonary consumption of a favorite companion, Mr. L—g suddenly clutched

his throat, felt a lump, which seemed to him as if it were going to choke him, rise in his throat and then spat out a mouthful of mucus and blood. This so frightened the patient that he turned pale, became cold, began to perspire, cried out that he was dying, and then sank to the ground in a faint. His companions administered stimulants and restored him to consciousness after some time. The patient was so weak that he had to be half led and half carried home. When put to bed, he did not sleep, but kept tossing about, complaining of oppression in the chest and crying out repeatedly that he had consumption. The family physician was sent for and medical treatment instituted. During the year and a half before he came into my hands, the patient drifted from doctor to doctor, some of whom told him that he was a fake while others told him that he had tubercle bacilli in his sputum and that his lungs were slightly affected.

He claims that none of the doctors did him any good. When he came to me, the patient complained of despondency, loss of appetite, insomnia, obstinate constipation, loss of flesh and strength. He said he was certain that he had consumption because once, on the occasion mentioned, he spat out some blood and because he could not take a deep breath. On questioning him closely, I learned that he had often been present when his deceased friend expectorated blood and had attacks of difficult breathing. The patient's insomnia was so bad that he could not sleep at night, unless powerful hypnotics were administered. Large doses of the hypnotic drugs often had little or no effect. Frequently he would doze in the forenoon, but often he would awaken suddenly, start up and cry out that he was choking or dying. For some time back, he had been unable to work and he had begun to seek comfort by indulging freely in alcoholic beverages, for he found no peace of mind anywhere and suffered indescribable torture. To hear this patient detail his suffering was to be reminded of the distress of Milton's Satan, floundering through chaos and exclaiming:

"Which way I fly is hell;
MYSELF am hell!"

At the time I first saw him, the patient's countenance was suggestive of anxiety and suffering. The face was pale and drawn, but the mucus membranes had a good color. Although slightly emaciated, the appearance of the patient did not harmonize with his statement concerning the amount of weight lost since his ailment began. A physical examination of the chest contents failed absolutely to show anything organically wrong with his heart and lungs. But the examination revealed that his distress in breathing and the disagreeable sensations about the chest were due solely to improper co-ordination of the respiratory muscles. I assured him that this improper co-ordination of the respiratory muscles was originally due to his witnessing the suffering of his friend, whose respiration he imperfectly imitated —involuntarily imitated and rendered habitual by constant thoughts of the same.

So constant was the fear-thought of consumption in this patient's mind, that he finally developed the abnormal habit of motion, the disturbed co-ordinated movements, of the chest wall, together with the disagreeable subjective sensations about the chest of which he complained. The patient had a way of fixing the lower intercostal muscles, the diaphragm, the abdominal muscles and some of the accessory muscles by respiration. In fact,

the upper part of the chest appeared to be the only portion of the thorax to move during inspiration and expiration. When requested to take a deep inspiration, he would fix the lower ribs and abdomen, bring into action some of the accessory respiratory muscles, especially those of the neck, place his hand upon the sternum at the level of the fifth rib, and say, "that's how far the air goes down." An examination of his sputum, which consisted mainly of saliva, showed the presence of tubercle bacilli.

As a result of my examination of the patient, in spite of the presence of tubercle bacilli in his expectoration, I concurred in the diagnosis, phthisiophobia, made by his previous physician. This patient was told that his trouble was not serious, even though it was alarming to him, and that, with his co-operation, he would soon be free from distress. The patient being willing, his treatment was begun as follows. I said,: "Mr. L—g, you come to me to be treated by a method which is rarely employed by physicians of this city at the present time. Of its efficacy, I need tell you nothing; for your family physician has told you all that you need know about it. You know that I cured a cousin of yours, who was suffering with a painful disease, by this method in a very short time and after medical treatment failed. I will not ask you to do anything difficult, I merely desire that you give me your whole attention and follow carefully the simple directions which shall be given to you."

I then proceeded to test his degree and type of suggestibility. He was requested to sit in an arm chair, to watch my face and to hold his left thumb tightly with the right hand, both hands resting in his lap. Then I looked him straight in the eyes for several minutes, kept my left hand resting lightly on his right forearm and said nothing. Soon I noticed that his gaze was fixed and that the muscles of his arm were rigid, in a state of contracture. On attempting to raise the arms, I found it impossible to do so without rubbing the muscles; in fact, the whole body was in a state of tetanic catalepsy. When the arms were finally raised, they remained in that position. Thus far, not a word had been spoken by me. Then I suggested verbally several times, "close your eyes"; but the subject did not obey, he only maintained a fixed stare until I closed them by pressure with my fingers—they remained closed. Thus far, he imitated me only, fixing his gaze because I did and becoming cataleptic because I held my muscles rigid. Here was a good example of what is known as *fascination* or as *suggestion by imitation.* His eyes closed, I suggested that, when I made passes over him, he would relax, that his breathing would be normal and that he would not be able to open his eyes until I touched them and commanded him to open them. The subject accepted and acted upon these suggestions. When I touched his hand and told him my finger was hot, he drew his hand away. These tests, simple as they are, convinced me that this patient was a somnambule, that subconscious imitativity was a marked characteristic of his personality, and that his respiratory distress was due to fear-thoughts and to imitation of the disturbed respiration of his deceased companion. The patient, being still in the suggestive condition, was allowed to remain seated in the arm chair, and suggestions, intended for the correction of his complaints, were given. It is not absolutely necessary for somnambulists to assume

the recumbent posture while receiving therapeutic suggestions, because their attention can be just as easily obtained and fixed without it.

The suggestions given in this case were so framed as to change the tenor of the patient's thoughts and to improve his nutrition; for morbid thought habit and malnutrition were the cause of his suffering. I said: "Mr. L—g, you are comfortable now and resting nicely. You feel better and more hopeful. You thought yourself to be a very sick man, but that is a mistake, you know it is a mistake. It is true that you have run down somewhat in health lately and have found it difficult to control your thoughts properly, to keep them in desirable channels. You know that patients with much fever often lose control of their thoughts, but they regain perfect control of them again when better. So in your case, as soon as your nutrition is better, your thoughts of self will no longer annoy you and you will have perfect control of them. Even now, you feel confident that your WILL is strong enough to keep them in desirable channels. At any time, if you find any difficulty in controlling your thoughts, take four long breaths slowly and then breathe normally again. Repeat this deep breathing, when necessary, only twice in the course of an hour.

"Mr. L—g, do just what every healthy man does. Eat three good meals a day. Your digestion is good. You can digest all that you eat. Your appetite is fine. You are hungry, hungry, hungry for every meal. Drink more water. Drink the equivalent of five pints of fluid in twenty-four hours. You are thirsty, thirsty, thirsty—thirsty now, and, when I awaken you, you will ask for a glass of water. You will drink it all. You hear, drink all of it. Drink all your fluids in sips; and, every time you sip at your fluids, think of your treatment, of the suggestions and directions I gave you. Avoid all alcoholic beverages in excess—for healthy men take these only in moderation. Be moderate in everything. Breathe correctly. Air enriches the blood and increases mental power. Moderate heat relaxes muscles. My hands are warm. You feel that they are warm, even through your clothing. You feel the warmth penetrating to your spine and diffusing itself throughout your whole body. O, how comfortable and soothing it feels. You feel the muscles of your chest and abdomen relaxing. Breathe the way that I am breathing. That's right. From now on, breathe this way at all times. Take a long, deep breath like this, slowly, away down. Let your breath out now. Take another deep breath. Another one. Another one. See, you can breathe as deep as I can. See how clear it makes your mind, how it strengthens your will-power." While giving these suggestions, pressure on or passes over the various parts of the body were made to emphasize the suggestions given or else proper attitudes were assumed to show the subject how to breathe properly and to have him imitate them correctly.

"Mr. L—g, sleep tonight, sleep soundly every night. Every healthy man sleeps at least six hours every night. Until you are well, you had better sleep eight hours instead. Tomorrow morning you will awaken refreshed, feeling vigorous, hungry and cheerful. Sip a glass of water slowly right after rising, and your bowels will move soon after. Attend, without fail, to the calls of nature, regularly every morning. Every healthy man has ambition and, consequently, he keeps his mind

continually upon affairs about him. This tends to make him bright, fearless, cheerful, healthy and happy. Do likewise. Every time you become conscious that you are worrying, occupy yourself with something that will absorb your attention. Remember you are determined to get well, so you will do this without fail. Often during the day, you recall some past experiences which have afforded you pleasure. You certainly had many happy moments in the past. Recall them as often as possible."

After repeating the foregoing suggestions several times, the following ones were given and the *seance* terminated: "Mr. L—g, when you leave here, you will follow my directions to the letter; for you are determined now to be a well man. You know that you can be healthy by simply doing what every healthy man does. Watch healthy, cheerful, happy, courageous, fearless, sensible and successful people only. Try and be like them. Copy their expressions, follow their example, imbibe their cheerfulness. Stay out of doors, in the sun, as much as possible, and take interest in affairs about you. Associate only with strong, fearless, cheerful, healthy and respectable companions, so that you get the full benefit of their magnetism. Several times a day, sit or lie down for a half hour in a quiet, comfortable place and recall to mind what I suggested to you during treatment. Mr. L—g, I am sure you will soon be a well and cheerful man. Already you feel much better and stronger." Here the patient was restored to his usual state of personality.

When awakened, the patient's face was set with smiles. He said that he felt better, that his breathing was easy and that he had no discomfort of any sort. He asked for a glass of water, saying he was thirsty. The above line of suggestions were given for three weeks, and he was freed of his complaints. Eventually the tubercle bacilli disappeared from his sputum. Some of you may say: "What, the tubercle bacilli destroyed by Suggestion!" No, not destroyed by Suggestion, but destroyed by normal secretions. Bacteriologists have repeatedly demonstrated that pathogenic bacteria, even virulent ones, fail to develop in normal secretions and disappear from mucous membranes and tissues when their secretions become normal. Suggestotherapy, in this case, by restoring the secretions to a normal condition through correction of functional disturbances, can be said to have been indirectly instrumental in the disappearance of these undesirable germs. This case is instructive and suggests the idea that probably many persons, harboring dangerous germs, could be freed from them through correction of physiological disturbances, allowing their development, by formal Suggestotherapy.

Tranquility.

Occupy thyself with few things, says the philosopher, if thou wouldst be tranquil. But consider if it would not be better to say, Do what is necessary, and whatever the reason of the animal which is naturally social requires, and as it requires. For this brings not only the tranquility which comes from doing well, but also that which comes from doing few things well.—*Marcus Aurelius.*

Adversity borrows its sharpest sting from our impatience.—*Bishop Horne.*

MENTAL INFLUENCES IN CHILDREN.

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We hear considerable about psychological influences in the healing art among adults. I will admit that there is a certain power which the mind may exert over deranged conditions of the body. It is not the physician who knows the most about medicine that is the most successful, but the doctor who inspires the greatest confidence and whose personal magnetism and mental power holds his patient's mind above the depression of physical weakness. It makes no difference where one's faith may be directed as far as these morbid states of mind are concerned. If one has faith enough in something to keep his mind from himself, he will find more or less relief from his old trouble. The more morbid the mind the more influence of an unusual kind is demanded to be effective, and the more one will stretch his imagination and warp his reason in order to grasp something novel and miraculous and altogether out of the ordinary. People hunt for a subtle, effective and mysterious power which can accomplish anything desired without law, without science, without reason. Nothing short of the miraculous can attract their attention and lead them from their old ways of thinking.

If this be true of adult life, how much of it is found in childhood and early youth? How are these psychological influences exerted and in what way do they affect children in health and disease?

With reference to suggestibility children may be divided into two classes: First. Those who are of an automatic type, who are passive, easily obeying the will of parents and teacher. They are more or less sensitive and are easily controlled either from an appeal to the affections or through fear of punishment. Second. Children who are active, bright, of inquiring mind and sharply defined personality. They have ideas of their own and a will to back up their own individual opinions. They do best those things which they are asked not to do, and require tact and skill in a judicious commingling of affection and firmness on the part of parent and teacher in order to direct this activity along the proper channels.

While parents are, more than any one else, responsible for whatever mental influences are brought to bear upon both classes of children, it is the first class that suffers the most from errors of suggestibility. Now, while we speak of suggestibility as applied to children, let it be understood that there is a difference between the application of suggestion to children and adults. The child receives his suggestion backed by a will stronger than his own. He is dominated by a mind superior to his, in which he has all confidence and all faith. He is usually not free to think for himself and not able to do so correctly if he had the freedom; so that his mind is constantly under the influence of another and receiving impressions from outside influences. This being the case, the child reflects more or

less the impressions and ideas of another, and the responsibility for any wrong impressions can, in nearly every instance, be traced to influences outside the child. Especially is this true of children belonging to the automatic type. Where the mind is free to act and the faculties create their own impressions the man himself is held responsible for his manner of thinking and the character of his own conduct.

Children of the first class are usually of a somewhat nervous temperament, inherited from one or both parents. If it be the mother, so much worse for the child. In a family of children the first one usually suffers most. It is the needless anxiety and fear of impending danger induced by an over anxious parent that affects these children badly, and being susceptible to impressions they, too, take on this feeling of impending evil.

The child is kept in the house because he will catch cold or get into some trouble if he should go out. He must keep away from any drafts. The room must be kept warmer than usual, because if he becomes chilled his tonsils will swell or the croup will surely take him. He wears two or three suits of underclothes in an overheated room, and if he gets interested in his toys he must not play too hard, because he sweats so easily that there is danger of a sudden chilling. He easily learns to believe that he cannot do what other children do. If he does his throat will get sore or he may have pneumonia or talk in his sleep, or perhaps see some things at night, and this is all bad for little children.

As he grows older he becomes more settled in the idea that he is not strong. He never dares to do anything out of the ordinary, and the unhygienic methods used in his bringing up have influenced his physical condition until he has reason to believe that what he thinks concerning his health is true. If this child at the age of puberty should suffer some severe illness or develop some slight abnormality, with this physic influence still brought to bear upon him, he will certainly become a chronic complainer. Nothing now but a complete psychological training will get him out of the state of mental depression into which he has fallen, even if there has been some reform in his manner of living and improvement in his physical condition. There are cases which are reached most effectively through influences brought to bear on the mind.

The child belonging to the second class is directly opposite to those found in the first. He investigates things for himself. He has ideas of his own as to what he shall wear and as to how hard he shall play. He eats anything he likes, and likes everything he should not have. If there is a game of snowball outside he is in it, if he has to take a sneak to get there. It's all right to get his feet wet as long as his mother doesn't know, and he stays out a long time, perhaps, to get dry enough to avoid inspection at home. He fills up on green apples, gets bitten by dogs, stung by bees, burned by fire crackers and thrashed by other boys, but the pain is unfelt in the excitement and fun. He is constantly in danger of doing himself permanent injury, but if he escapes it he is exceedingly well. He leads the "strenuous life," as it were. He hates "cry babies," and is a strong admirer of that physical condition which he calls "tough."

In looking after the health of a child it is important to determine to what class he belongs, and in most cases a few mo-

ments in the presence of the child at home will give ample opportunity for classification. The control of the two mental tendencies requires influences which are directly opposite. The one must be more courageous and confident, the other bold and reckless, and one must think less of self as to his physical well being, while the other must think more of the danger of undue exposure.

In the automatic type the origin of the trouble is usually found in the father or mother, and here is where the physician must first direct his attention. If he fails in correcting this he fails in the most important factor in the child's case. If these tendencies cannot be removed at home, it is advisable to have the child removed from its parents, for a time at least, and put into the hands of someone less solicitous as to its welfare. It is extremely satisfactory to note the improvement in health and change in mental character, in cases such as these, when taken into new surroundings and led into different habits of thinking.

On the other hand, the active child may suffer from lack of control. He is usually at war with his teacher, and, it may be, with one or both parents. He cannot do enough for those he likes, but woe to him who incurs his displeasure. He is controlled, if controlled at all, by appealing to his affections, and will conduct himself best if he is led to believe that he is doing it all on his honor and not from compulsion. To gain the child's confidence and esteem is the first requirement in order to have any influence over him. These cases are those on which a physician sometimes calls and leaves the house comforting himself with the thought that he was not so unceremoniously dismissed by the party who pays the bills. Here is where a physician must use all the tact at his command. If he gains the good will of his little patient the rest is easy. Orders will be obeyed, advice taken and regards expressed which may be the beginning of more intelligent thought and considerate conduct.

—From The Clinique, Chicago.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

In the April number of SUGGESTION I gave a series of light exercises to be practiced with wooden dumb-bells, and promised, later, to give a series of exercises requiring heavier weight dumb-bells. This month I have fulfilled the promise.

When presenting the former series, I stated that I would be interested in receiving reports from SUGGESTION readers who practiced the exercises regularly. I have already received several very gratifying reports, and should like to have more of them.

The exercises I shall give this month are different from the others, and have different effects. They are muscle builders for developing the physique, for strengthening weak parts, and are of value as a sedative in certain forms of nervousness. They will also assist in relieving congestion and in promoting sleep in cases of insomnia.

I will say here that I am not an advocate of the so-called "concentrated" exercises that are practiced without apparatus, and performed by strongly contracting certain groups of muscles, while apparently resisting with other antagonistic groups. I have experimented with "concentrated exercise," and have studied the results in many that have practiced it for any length of time. I admit that increased benefit is derived from the free movements where the mind is concentrated on the action of the muscles and the good effects expected to be derived from the movements, but this is where auto-suggestion accomplishes its work.

The proper action of the voluntary and involuntary muscles is one of alternate contraction and relaxation. In contraction, where there is no weight or resistance to overcome, except that of a limb or other part of the body, opposed to gravity, very little effort is required and there is scarcely a noticeable increase in the blood supply to the muscles in use. In order that a part of the body may grow in size or increase in strength, there must be a periodical increase of the supply of blood to the part. Muscle fiber when active causes the destruction of some of its cells, which are carried off as waste matter, and the material for renewing cells is supplied by the fresh blood supply. Under normal conditions the newly built cells either equal or exceed in quantity and quality those used up, and thus the equilibrium of metabolism is maintained. Under abnormal or unfavorable conditions, where the anabolism, or building up process, does not equal or exceed the catabolism, or breaking down process, there is a gradual lessening in the size and strength of the tissues and a loss to the vital forces of the individual.

Muscle grows and is kept toned by discriminate and regular use. It becomes flabby and lacks tone through disuse. An increased supply of blood is sent to parts of the body that are in active use, to the stomach during digestion, to the head during brain activity, to the muscles during exercise, etc.

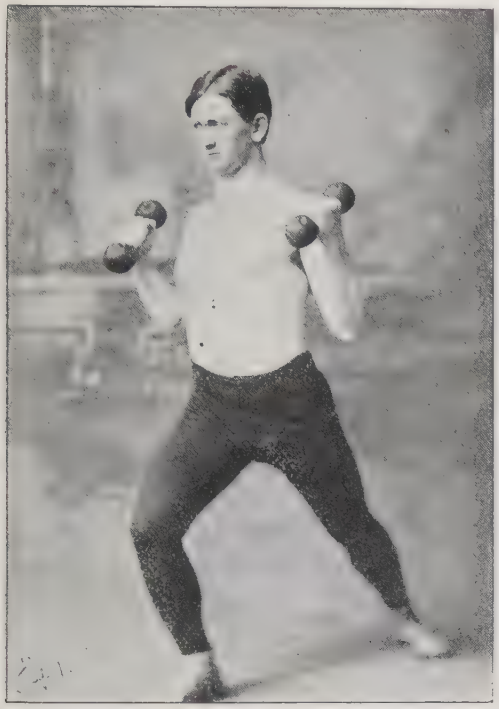
In voluntary muscular activity the nervous stimulus must be taken into consideration. Muscle tissue of itself is incapable of action; it requires a stimulus. A muscle tires by repeated action, from decreased nervous supply; consequently it is injurious to persist in working an exhausted muscle, and the injury is less to the muscular tissue than to the nerve structures. The condition of the nervous system, therefore, should always be duly considered in following any course of regular exercise.

I do not purpose going deeper into the theory of exercise. I have gone thus far to enable my readers, especially those who may practice the exercises, to understand their value better. The person that exercises intelligently receives more benefit than one who does not exercise intelligently, although the conditions may be equally favorable to begin with.

The movements in the following exercises should be made in varying degrees of slow time, but never in quick time. The weight of the dumb-bells may vary from 4 pounds to 10 pounds each. The average woman can safely use 4-pound bells. Iron dumb-bells may be bought for 5 cents per pound.

Exercise I. Position, stand erect with feet a little apart, arms at sides of thighs.

1. Flex the arms together, bringing the bells to the front of the shoulders, palms turned to shoulders. 2. Relax and allow the arms to straighten again.



EXERCISE II. Position, arms bent at sides of chest (Fig. 5, but with feet closer). 1. Push both bells overhead. 2. Return to position again.

EXERCISE III. Position, same as in I. 1. Draw the bells under each armpit. 2. Return to position.

EXERCISE IV. Position, same as I. 1. Raise both arms sidewise to a little above the level of the shoulders, palms turned downwards. 2. Return them to position.

EXERCISE V. Position, heels together, arms at sides of thighs. 1. Step out with right foot to half right front, at the same time bringing the bells to the sides of the chest (Fig. 1). 2. Bend body over and touch the floor on either side of the right foot with the bells. 3. Raise up to position in first movement (Fig. 1). 4. Replace heels together, at the same time pushing both bells overhead. Repeat to half-left front, left foot out.

EXERCISE VI. Position, feet a little apart and bells together at the middle of the chest, bend the wrists (Fig. 2). 1. Draw the elbows well to the rear, keeping the elbows slightly bent (Fig. 3). 2. Return to position.

EXERCISE VII. Position, feet well apart, arms bent at sides of chest, but holding bells at ends (Fig. 5). 1. Bend body over forward and touch bells to floor far under the spread legs (Fig. 4). 2. Raise up, carrying bells overhead, keeping the arms straight at the full reach. 3. Bring bells to position.

EXERCISE VIII. Position, feet a little apart. Repeat exercises I., II. and III., but do the movements alternately with each arm, and double the number of repetitions.

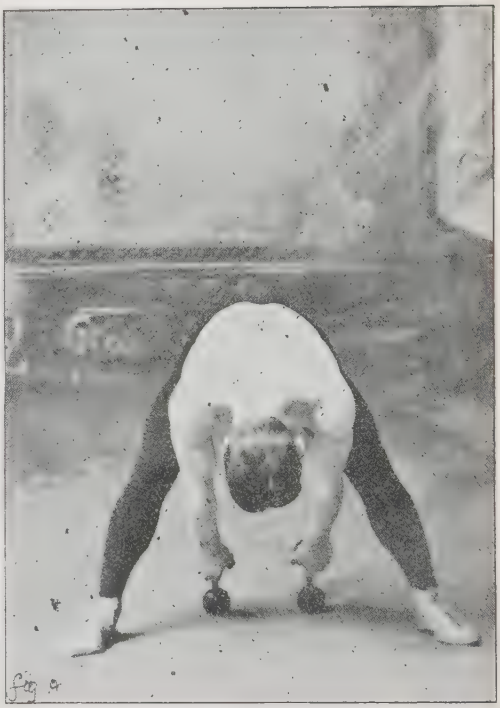
EXERCISE IX. Position, feet well apart, bells at side of chest (Fig. 5). 1. Bend

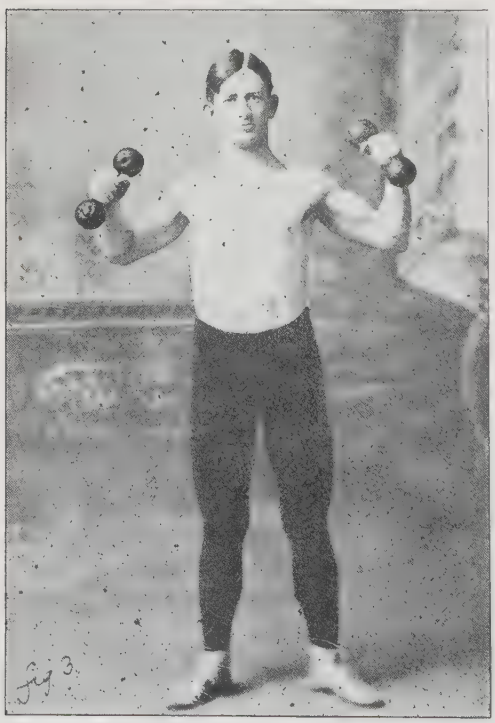
body over sidewise to right, touching the right bell to floor beyond right foot, at the same time pushing the left bell to overhead, looking up at raised bell. 2. Return to position (Fig. 5). Alternate by bending over to left side.

Exercise X. Position, feet a little apart, arms straight in front of thighs, palms turned towards thighs. 1. Raise both arms by the front to overhead. 2. Turn bells and allow straight arms to descend to sides of thighs, palms turned outwards. 3. Raise arms straight up sidewise to overhead. 4. Turn bells and allow arms to come straight down to starting position.

Note.—In performing this exercise take care to keep the chest well up.

Each exercise should be repeated eight times as a minimum, increasing the repetitions as strength increases. The performance of the whole series may last from five to twelve minutes, depending on the rapidity of the movements and the number of repetitions.





In exercises I., II., III. and VIII. the biceps and triceps, front and back muscles of the upper arm, are specially brought into action and developed. In exercise IV. the deltoid muscles that form the pad for the shoulder point are specially exercised. The movement in this exercise brings into action the lateral portion of the deltoid, the anterior portion mainly being used in exercise X. The posterior part of this same muscle may be specially exercised by raising the arms straight up backwards as far as possible, and this movement may supplement exercise IV. Exercise V. calls for a certain amount of co-ordination by the movements being complete. The second movement in this

exercise is beneficial to the abdominal organs and is a good movement for constipation. Exercise VI. calls for strong action of the muscles around and between the shoulder blades and is a good exercise to remedy stoop shoulders. In the first movement the head should be held well back and the chest thrown well forward.

The muscles of the back are strengthened particularly by exercise VII. in the second movement. The efficacy of the movement is increased if the full reach is maintained as the bells are being raised from the floor to overhead. The particular muscles exercised are those in the lower part of the back, the "erector spinæ," which hold the spine in position.

In exercise IX. the waist muscles are brought into play, and bending over sidewise has a good effect on a sluggish liver or an inactive and distended stomach.

Exercise X., besides exercising the deltoid muscles, is good for the chest if the full reach accompanies the arm raising, and the exercise may be used advantageously as a respiratory stimulant by inhaling deeply as the arms ascend and exhaling as they descend. By this the heart beats will be lessened and respiration decreased, thus permitting the series to be finished without distress.

The exercises in this series are not vigorous and are not a tax on the heart. Performed very slowly they will strengthen a weak heart and will not prove injurious even if some slight organic trouble is present.

I am not an advocate of frequent and prolonged use of heavy weights to develop the muscular system. It will develop the muscles to a certain point, but the consequent over expenditure of nerve force depletes the reserve energy and vitality.

This series of exercises for further and rational development of the muscular system, for overcoming weak parts and for supplying the activity necessary to overcome sedentary occupations, may be alternated each day with good effect, with the previous series of light dumb-bell exercises. Taken very slowly and not too prolonged the exercises will promote rest-

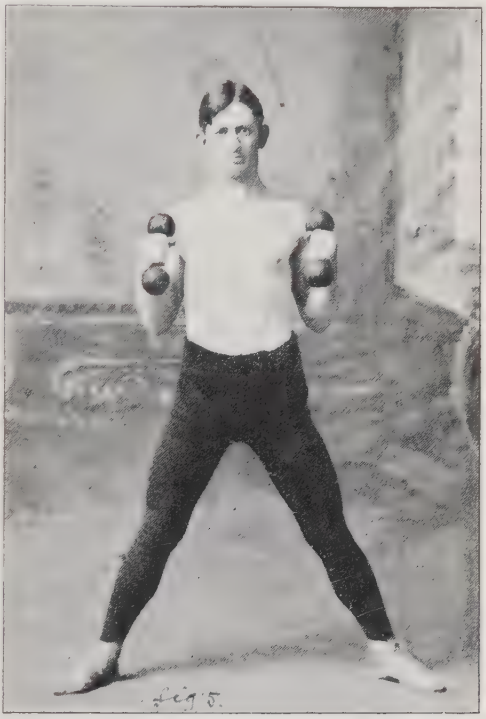


Fig 5.

fulness in the nervous and give sleep to those troubled with insomnia. When taken as a morning exercise the movements should be executed with more speed and energy. To persons of a nervous temperament they are of special value, for they reduce nervous excitability by drawing off the surplus of nerve energy through the muscular system. I will consider it a favor if readers who practice these exercises regularly will send me a report of the effects obtained after using them a month or two.

Prayer for a Dyspeptic.

The following rigmarole, inconceivable of a human intelligence, educated or uneducated, is said to be instituted by President Hazard, of the "New York School of Primitive and Practical Christian Science," as a "religious" exercise over the sick. There is something amusing in the preliminary struggle to "believe that we believe," and the continuous struggle to believe that we believe all the nonsense following. But that is the secret of all the treatment: resolute, forcible, forced believing in defiance of conscious truth. It has some therapeutic effect; but it is a pity to reduce a mind to idiocy and impiety that is worse than any other disease.

"HOLY Reality! We BELIEVE in Thee that Thou art EVERYWHERE present. We really believe it. Blessed Reality, we do not pretend to believe, think we believe, believe that we believe. We BELIEVE. Believing that Thou art everywhere present, we believe that Thou art in this patient's stomach, in every fibre, in every cell, in every atom, that Thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, we will try not to be such hypocrites and infidels as every day of our lives to affirm our faith in Thee and then immediately begin to tell how sick we are, forgetting that Thou art everything and that Thou art not sick, and therefore that nothing in this universe was ever sick, is now sick, or can be sick.

"Forgive us our sins in that we have this day talked about our backaches; that we have told our neighbors that our food hurts us; that we mentioned to a visitor that there was a lump in our stomach: that we have wasted our valuable time, which should have been spent in Thy service, in worrying for fear that our stomach would grow worse, in that we have disobeyed Thy blessed law in thinking that some kind of medicine would help us.

"We know, Father and Mother of us all, that there is no such thing as a really diseased stomach; that the disease is the Carnal Mortal Mind given over to the World, the Flesh and the Devil; that the mortal mind is a twist, a distortion, a false attitude, the HARMATIA of Thought. Shining and Glorious Verity, we recognize the great and splendid FACT that the moment we really believe the Truth, Disease ceases to trouble us; that the Truth is that there is no Disease in either real Body or Mind; that in the Mind what seems to be a disease is a False Belief, a Parasite, a hateful Excrescence, and that what happens in the Body is the shadow of the LIE in the Soul.

"Lord, help us to believe that ALL Evil is Utterly Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, 'I'm sick.' Help us to stoutly affirm with our hand in your Hand, with our eyes fixed upon Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we never will have Dyspepsia, that there is no such thing, that there never was any such thing, there never will be any such thing. Amen."—The Sanitary Era.

He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice and never ceases nibbling.—*Lavater.*

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 29. State Medical Law.

EDITOR SUGGESTION:

Will you please tell me, through the columns of SUGGESTION, what qualifications are required to secure a license to practice the healing art in Michigan? J. L. T.

Mich.

[I am besieged at times with questions of this sort. Some of the medical laws of a single state would fill a dozen pages of this magazine, besides I cannot keep track of the laws of the different states, as they change from year to year. The quickest and best way to obtain information of this nature is to write directly to the secretary of the State Board of Health at the capital of the state in which you expect to practice. He will send you a complete, printed, up-to-date, copy of the medical laws of his state.—ED.)

Query 30. What is Auto-Suggestion?

EDITOR SUGGESTION:

I am a new arrival in the SUGGESTION family. but am none the less interested in the valuable articles I find in the magazine every month. You use the term auto-suggestion frequently. Now, although I have a dim idea of what is meant by this term, I wish you would give me a clearer idea of what it is and what influence it has in overcoming diseased conditions of mind and body.

Vermont. A. J. P.

[If a person tells himself on going to bed that he must awaken at a certain hour in the morning, he will, in all probability, arouse at that hour without an alarm clock or without being awakened by anyone else. This is an example of the operation of auto-suggestion. The mind being impressed with the idea that a certain thing must occur will generally bring about the result.

A self conscious, timid person can make himself determined, aggressive, self-assertive, confident and fearless by thinking of the meaning of these words and constantly suggesting to himself that he is determined, aggressive, self-assertive, etc.

Not only the mind, but every organ in the body can be influenced by auto-suggestion. Think of a lemon, and the saliva will flow into the mouth. Think of a disgusting sight, or of food which has once nauseated you, and you are likely to become nauseated again. Think of a situation which has embarrassed you at some time, and you will feel the blood mount-

ing to your cheeks again. Similarly, thoughts of good food will make you hungry; and bright, happy, cheerful, healthy thoughts will influence you accordingly.

A simple but striking example of how this force of auto-suggestion can be directed unconsciously into every organ of the body will be found in the following experiment, which can be tested successfully in anyone, and it is an excellent method to use in illustrating to a patient that he has a force within himself which he can use to affect his body and hasten his cure.

THE EXPERIMENT.—Take a fine brass chain about twelve inches long, with a small metal ball attached to one end, or, if you cannot procure this, a watch suspended from the end of its chain, or a 50-cent piece suspended at the end of a piece of thread will do instead. Hold this away from you with the arm slightly bent, the free end of the chain or thread between your thumb and first finger and the weight hanging down. Then *will intently that the weight shall swing in a certain direction.* Do not try to hold your arm still; in fact, forget that you have an arm and rivet your whole attention on the ball, commanding it to swing in the direction you have selected. As soon as the attention is concentrated on the object it will commence to swing in the direction desired. It can be made to swing back and forth, sidewise, or in a circle, at will. Some patients will declare that it is the force of the operator which moves the ball —never dreaming for a moment that they have moved their own arms unconsciously. This unconscious action resulting from thought is known as unconscious cerebration. This subtle force can be directed to any part of the body by riveting the attention on the part, and increased and improved circulation in the part is the result.—ED.]

Query 31. Self Treatment.

EDITOR SUGGESTION:

Will you please answer the following through your very valuable magazine, SUGGESTION? Please tell me how to treat *myself* by suggestion. That is, *how* am I to give myself the suggestions so they will have effect? Hoping to be favored,

Yours for success, A. R.

Tenn.

[It would require a whole volume to answer this question fully unless I knew the specific trouble for which treatment is required. The trouble may be mental or physical or both and the treatment would be different in each case. However, the most simple rule to follow is this—Think carefully over the conditions you desire to bring about, whether mental or physical. Go over all the conditions several times until you can think of them quickly and can draw up a mental picture of the new conditions as they will appear when developed in yourself. Affirm to yourself fifty times a day that these conditions are already appearing in you. Think hard and think often of the new conditions and avoid thinking of the old conditions. Under all circumstanecs the "life essentials" should be looked after faithfully, day in and day out, whether the trouble appears to be mental or physical.

The best plan, if you require treatment, would be to consult a competent practitioner of suggestive therapeutics, and have him start you on the right road. It is surprising how much easier it is to get the effects of treatment by auto-suggestion after one has received a course of suggestive treatment from an operator who

thoroughly understands the art of suggesting.—Ed.]

Query 32. Auto-Suggestion.

Editor Suggestion:

Why does not auto-suggestion succeed as well as suggestions given by another?

Tenn. Constant Reader.

[The effect of an auto-suggestion depends upon several things—previous education; knowledge of the effects of suggestion; the method of employing it; the nature of the auto-suggestion and the earnestness with which it is made.

Given a person with a strong will, marked individuality and a knowledge of the law of suggestion, and his auto-suggestions will be even more powerful in their effects than if the suggestions were given to him by a second person.

A person with a more dependent nature and weaker will does not respond to auto-suggestions as well as to suggestions made by a second person.

The hypnotic somnambule is almost entirely dependent upon the directions or suggestions of his associates and is always more amenable to control by the suggestions of a second person than to auto-suggestions.

Given a jury of eleven somnambules and one strong willed man, and the strong willed man can force the other eleven men to bring in a verdict in accordance with his views. On the other hand, given a strong willed man in a jury composed of few or no somnambules, and he will "hang" the jury even though the other eleven jurors should spend days endeavoring to change his views. In one instance we see the auto-suggestions of eleven men overcome by the suggestions of one strong man. In the other instance the auto-suggestion of one man is more powerful than the combined suggestions of eleven men.

The difference, then, between the strength of an auto-suggestion and the strength of a suggestion given by a second person depends chiefly upon the individuality and education of the person who is to be effected by them. I am assuming of course that all suggestionists have equal ability in suggesting, for under other conditions the experience of the suggestionist would have a great deal to do with the effects that would follow his suggestions. —Ed.]

Query 33. Physical Subjects and Somnambulism.

Editor Suggestion:

Why will a subject receive some suggestions and refuse others? For example, why can I make some people, in full possession of their senses, believe that their hands are stuck together, that their arms are rigid, that their hands are going around each other and they are unable to stop them, etc., but when I endeavor to make them believe they feel a silver dollar growing hot in their hands, or tell them they are certain animals, like the stage professor does, they refuse to accept the suggestions unless I induce sleep (if it is sleep I induce)?

Please tell me how to proceed to give suggestions without first inducing sleep.

Tenn. R. L. D., Jr.

[By referring to Lesson XXXVIII, page 292 of the Special Mail Course, you will find these questions answered at length—at greater length and more fully than I can answer them in this column.

Given a subject who will say he goes asleep (a hypnotic somnambule) and he will obey any absurd suggestion made to him. He will tell you the dollar gets hot, or change his personality or act as if he were any animal you may suggest. He will also obey the suggestions for stiffening the arms, etc. He acquiesces in all

these suggestions because he is a hypnotic somnambule; i. e., a highly suggestible individual.

There are subjects known to stage operators as "physical subjects," that is, they are subjects who will carry out suggestions which refer to muscular movements, but are not amenable to further control when given absurd suggestions, such as are usually made to demonstrate the existence of hypnotic somnambulism.

The influence you appear to exert over a subject that is only "muscularly suggestible" disappears the moment you cease to ply him with suggestions. In order to keep the control you have to look steadily at him and repeat your suggestions rapidly, and frequently it is necessary for you to act out the part yourself in order to make your suggestions effective. For instance, if you want one of these subjects to revolve his hands it is sometimes necessary for you to stand in front of him and revolve your own. He may keep up the movement as long as you do, but no longer. The moment you cease suggesting or if the subject's attention is diverted in the least the control ceases.

If you find a subject who will keep his hands going while you give your attention to something else, you can be pretty certain he is a somnambule and that he will carry out any absurd suggestions you make. You can then test him with the silver dollar; tell him it is hot, and, if he acquiesces in the suggestion, you know positively he is a somnambule and that he will carry out any suggestion without the word sleep being mentioned to him.

If you have once gone through an old fashioned formula for inducing hypnosis with a somnambule, he may expect you to go through the same manoeuvre before he will begin to accept suggestions of any sort. But if you will get this patient's whole attention, look him straight in the eyes and suggest very positively, he will begin to follow your suggestions without going through the preliminaries employed at a previous seance.

If you will make your tests with some new subjects who have not watched your previous performances you will find everything will turn out as I have said.—Ed.]

Are You In Arrears?

We sent out bills this month to a few of our subscribers who are several months in arrears. Reference to the first editorial page will show that we do not stop a subscriber's magazine at the expiration of his year unless he sends us notice to do so. If he fails to notify us within thirty days after he has received his magazine with the red or blue cross marked in it, we infer that he desires to continue his subscription for another year and we arrange our books accordingly.

We trust that subscribers who receive bills this month will kindly send us their remittances for the year and select a premium from our list of premium books. It will be sent free of charge to all who renew promptly.

Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair of the dead, who have nothing of peevishness, pride or design in their conversation.—*Robert Collyer.*

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

Suggestion or Telepathy?

Years ago, when I began the practice of Suggestive Therapeutics, I believed that a certain amount of vital force or a fluid of some kind—let us call it animal magnetism—actually left my body to benefit my patients.

I believed that I lost some of this magnetism with each treatment, and after treating a number of patients frequently felt exhausted, and if I failed to wash my hands carefully in cold water directly after giving a treatment I suffered from symptoms similar to those of which my patient complained.

Later, when I learned that all the phenomena of mental and magnetic healing were the results of the operations of the law of suggestion, I had no difficulty in treating ten times the number of patients in a day, with better results to the patients and without experiencing any unpleasant symptoms myself.

First I became interested in hypnotism and believed I could not benefit a patient unless I could get him to say he had been asleep during his treatment, and all the literature I had on the subject taught me that the hypnotic phenomena were produced by animal magnetism and gave directions about washing the hands after treating, etc. However, since I have been making a more thorough study of the Law of Suggestion and its effects, I realize that the results obtained in my patients and the effects of the treatment upon myself were due entirely to suggestion and auto-suggestion.

Mesmer performed his remarkable cures while working under the theory that they were produced by animal magnetism. He believed he could transfer his magnetism to a handkerchief, a bottle of water, a bauble or trinket and that the recipient of the vehicle to which the magnetism had been transferred would become magnetic and could perform cures, even though the trinket traveled a thousand miles to reach him. For want of a simpler explanation the recipient believed he had obtained some of Mesmer's magnetism, for he invariably found that he could duplicate the miracles performed by Mesmer, such as inducing the Mesmeric trance, curing diseases, etc.

Mesmer's explanation appeared scientific and satisfactory at the time, for everything occurred exactly as though some tangible force had been transmitted through the trinket, but as the study of psychology advanced and a closer investigation was made of psychic phenomena, we began to realize there were more simple explanations for the Mesmeric phenomena than the explanation given by Mesmer.

Today we believe that Mesmer's results were produced entirely by the operations of the Law of Suggestion, for this law accounts satisfactorily for all Mesmeric and so called magnetic healing phenomena; and since the same effects can be produced by suggestion, under conditions that preclude the presence of animal magnetism, we are bound, if we would be logical, to accept the more simple explanation and attribute them to the Law of Suggestion.

Every student of logic knows that it is impossible to prove a negative, and it would be absurd for me to say there is no such thing as animal magnetism, for I cannot prove that it does not exist, but until some one proves that it does exist or produces even a single phenomenon of so called animal magnetism that cannot be accounted for by the Law of Suggestion, we are bound to believe that it is

suggestion alone which produces the phenomena that formerly were attributed to an imaginary fluid called animal magnetism.

I might claim that rain comes from the stars, or that the rays we call the sun's rays come from a molten mass within the earth's crust. Of course I would be laughed at if I stuck to my opinions in the face of the fact that there are more simple and more scientific explanations for these physical phenomena, but I might say "you cannot prove that my claims are not correct." It would be impossible to prove that I was not correct, but still I would be considered an illogical fool if I did not accept a more reasonable explanation for the phenomena.

I might advertise myself as a disciple of Mesmer, claim I possessed handkerchiefs I had magnetised personally, and that these handkerchiefs contained healing powers and would be sent to the sick for a substantial consideration. I have no doubt that many persons who would send for these handkerchiefs would be cured after receiving them, even if I never saw the letter and the handkerchief was ordered from a store by telephone by one of my clerks, and mailed by a clerk at the store. Now, how many readers of this magazine would claim that a cure brought about in this way was produced by magnetism? I am certain every one of them would say the effects were produced by suggestion pure and simple, for the patient who received the handkerchief would undoubtedly say to himself (auto-suggestion) "this is to bring health to me," and the thought taking form in action would, in many instances, relieve the trouble. Would not the same result follow if I had actually gone through the form of magnetizing the handkerchief and mailed it myself? Would the fact that I had done this change the nature of the force by which the cure was brought about? The auto-suggestions of the patient would still be the same and would be sufficient to account for the cure. It would certainly be easier to believe the results were produced by auto-suggestion than by any magnetism the handkerchief might carry.

Every day I receive letters from students and patients that have received my mail course telling me of the cures they have made in themselves and others. Now, am I to believe that I send magnetism to these people or that I instruct and treat them through telepathy? Or am I to believe that the information (suggestions) contained in this course enables them to treat others and help themselves through auto-suggestion? I seldom see the letters ordering these courses and certainly never handle the courses myself; this part of the work being carried out by clerks.

If, in place of sending out courses of instruction or magnetized handkerchiefs, I advertise as an absent healer, would the healing force at work be different? Would it be telepathy or suggestion?

Let us suppose a patient has sent me $10 for absent treatment for one month and I am a thousand miles away from home when his letter comes. If his letter is opened by one clerk his money deposited in my bank by another clerk and a typewriter sends him a stock letter with my name signed to it, telling him his money has been received, encloses him some instructions he is to follow, and says that he will be sent the healing thoughts regularly for a month, would it be proof that I cured the patient by telepathy if he should get well? Patients are cured in

this way every day by those who profess to give absent mental treatment.

Is not the effect of this stock letter upon the patient receiving it exactly the same as that produced by the handkerchief? Does not the patient follow the instructions and say to himself "I am receiving absent treatments that are to make me well"? Are the results produced in this way due to telepathy or auto-suggestion? Is not auto-suggestion the more reasonable and more simple explanation? If so, then we are bound to declare that the healing results are produced by auto-suggestion, until it has been shown that auto-suggestion could have played no part in the cure.

Would the force used be different if the healer opened and answered his letters himself and actually endeavored to project his thoughts to his patients? Undoubtedly it would be the same force and my position is unassailable when I declare that *the results obtained by "absent healers" are due to the auto-suggestions of their patients, and we have no right to assume that telepathy plays any part unless it can be demonstrated that a patient that improves after the absent treatment commenced had no knowledge whatever that he was receiving treatment of any nature.* Even then, especially in the acute troubles of adults and children, it would have to be shown that telepathy is a more simple explanation than some others I could give.

I believe that telepathic communications occur occasionally, but they appear to occur spontaneously—not through an effort of the will. I should like to know positively that healing can be carried on through telepathy by an effort of the will. It would mean a great deal to me, for I receive letters every day from sufferers all over the country asking me to give them absent treatments for which they are willing to pay almost any price I might ask. I cannot do this, however, for it would only be deceiving my patient to tell him I would treat him telepathically when I, myself, would know he was being cured by auto-suggestion—by his own forces, independent of any thought on my part.

I do treat patients at a distance, but it is done by correspondence in which I instruct the patient what to do, and when he gets better he realizes that he has cured himself by arousing his own forces and consequently does not feel that he is dependent on me.

The cry of the mental scientists is "Throw off the old superstitions of medicine, religion, disease, baneful influences, etc. Realize that you are free, and that the kingdom of God is within you. Assert the I am," etc. This sounds very well, but the average mental scientist seems to delight in having his patients distinctly understand that they have to depend upon their healer for his "best thoughts," at so much per, should anything seem to go wrong with the I AM.

If FREEDOM means anything teach your patients the truth. Teach them that the power by which they are cured lies within themselves, that you merely direct them how to arouse this force, and that when they have aroused it and understand what it is, they are entirely independent of you. If you do not do this you have chained them to you and *deprived them of* FREEDOM, by attributing the results obtained to the superstition of telepathy.

In a recent issue of *Freedom,* the editor, Helen Wilmans, makes some very dogmatic statements and attempts to prove the fact that telepathy exists, by pointing

to the cures made through absent treatment. Now I said previously that I believed such a force as telepathy existed, but if we had to depend upon the effects of absent treatment to prove its existence we would have no proof at all, unless it could be shown that the patient cured had no knowledge that he was receiving treatment from any source.

Mrs. Wilmans is a brilliant writer, and every issue of her weekly magazine teems with common sense and helpful thoughts and her wide experience with absent patients should be of value to the scientific world. I am not prepared to discuss her idea, that she says is a fact, that thought is a fluid, but I should like to know by what process of reasoning she has concluded that the effects of her absent treatments are produced by telepathy or how they prove the existence of telepathy. I should like to know, also, how she disposes of the known effects of auto-suggestion in drawing her conclusions. I wish she would tell us where she draws the dividing line between telepathy and auto-suggestion.

Here is the quotation from Mrs. Wilmans' editorial:

It remains to be shown more clearly how the practical effects of the Law of Life can be communicated to the masses who will not or cannot consciously investigate the subject, and by a recognition of it make it available in the cure of their own disease, and in the overcoming of other disabilities almost as prostrating as disease. Here comes in what we call thought transmission, and what medical men call Mental Therapeutics. I state it as a fact not yet generally understood that thought is a fluid generated in the human brain; and that the character of every person's thought is of a piece with his intelligence. That is, an ignorant person generates ignorant thought, and an intelligent person generates intelligent thought. A person who believes in the power of disease generates disease thoughts; the person who has reasoned himself out of this belief through a study of the Law of Being, and has discovered that *all is life,* and that disease is but an ignorant denial of this truth, generates health thoughts; vital thoughts, which, being positive to ignorant or diseased thoughts, correct or change the disease thoughts and occupy their places in the brain and body of the patient, thus restoring him to health.

This is not difficult to do. A few instructions enable a patient to become *en rapport* with one who understands the law and who can speak its truths mentally. This is thought transmission; and thought can be sent any distance; it is not confined by the limitations of earthly space. Distance is no hindrance to the passage of it, because it, being the most subtle of all others and positive to all coarser substances, passes through them instantaneously. There is nothing that can hinder or delay it the ten thousandth part of a second. Electricity can be confined in vessels; magnetism passes through every known substance; it seems to me that thought *is* magnetism with the quality of intelligence added. Thought, charged with an intelligent commission, impressed with the will of the person who generates it, knows where it is going and what it is intended to do. It is the most powerful substance in the world and the most trustworthy; it does what the brain that gave it birth commissions it to do; and it does it without ever making a mistake. This is something that the masses of the people are not at this time prepared to understand or believe; and yet they see the thing practically exemplified every day in the healing of patients at a distance.

[It is easy to claim that the cures by absent treatment are made by telepathy, but it is foolish to insist that they are made by telepathy when it is evident that a more simple explanation for the phenomenon is at hand.—ED.]

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield.*

Announcement.

The Sixteenth Yearly Post Graduate Course in Orificial Surgery by E. H. Pratt, M. D., will be held in the amphitheater of the Chicago Homeopathic Medical College, corner Wood and York streets, Chicago, Ill., during the week beginning with September 8, 1902, having a four hours' daily session.

Doctors invited to bring obstinate cases of every variety of chronic disease.

For particulars address

E. H. PRATT, M. D.,
100 State St., Suite 1203,
Chicago, Ill.

SANMETTO IN GENITO-URINARY DISEASES.—Dr. B. G. Inman, of Bradford, Ohio, writing, says: "I have used Sanmetto and find that it is all that one could desire in the treatment of urinary diseases. With an experience of thirty-eight years of practice I know of no medicine that is more direct in its action in all cases of senile prostatitis and other genito-urinary diseases. I regard Sanmetto as one of our best vitalizing tonics to the reproductive organs, which gives it a wide range of usefulness in the treatment of many nervous troubles."

BOOK REVIEWS.

"The Composite Man," as comprehended in fourteen anatomical impersonations by E. H. Pratt, A. M., M. D., LL. D. Published by The New Age Publishing House, 100 State street, Chicago, Ill. Price, $1.50.

We are in receipt of the third edition of Dr. Pratt's impersonations. The book consists of 233 pages and fourteen fine illustrations that serve to give the reader a clearer conception of the different anatomical impersonations.

These impersonations are well known to a majority of our readers, since they appeared from month to month for over a year in the columns of SUGGESTION. But Dr. Pratt has printed them in new form, illustrated each impersonation and bound them together in a handsome cloth covered binding. Our readers know, already, the high value we place on this work. It should become a text book in every school and college and should be found in the library of every reader of this magazine.

The Kennebec Journal said, in reviewing it: "Unique in its conception; wonderfully clear and vivid in its style. * * * Has probably done more to popularize the usually dry and unattractive study of anatomical and physiological facts than any work that has appeared in recent years. * * * Is written for the laity as well as the profession, and the fact that it has enjoyed a marked popularity with both is the best possible tribute to its strength and merit."

"Helpful Thoughts." Marcus Aurelius Antoninus. Net, 80 cents. A. C. McClurg & Co., Chicago, Ill.

This selection is a very happy one, entirely worthy of the name, and the author says, naively, in his preface: "Anyone who lives up to the broad and high level of the thoughts on the following pages will be a very worthy companion to him who was certainly the wisest and noblest of emperors, even if not the best of mortal men." The new edition of Marcus Aurelius will be hailed with delight by our many readers. We have already given them a number of choice quotations from the book.

A bee is not a busier animal than a blockhead.—*Pope.*